THE

Harbinger of Light.

A

MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

"*Dawn approaches, Error is passing away, Men arising shall hail the day.*"

No. 108. MELBOURNE, AUGUST 1st, 1879. PRICE SIXPENCE.

CONTENTS.

Mr. Walker's recent lecture on Thomas Paine seems to have troubled the mind of at least one Church of England clergyman, the Rev. C. T. Perks, a prominent member of the Young Men's Christian Association, having come to the front with the object of correcting any erroneous statements made by Mr. Walker and keeping his flock from straying without the fold. The rev. gentleman appears to have made up his mind beforehand that Mr. Walker's version of Thomas Paine's life and doings would be a false one and, therefore, announced his lecture and cautioned his people, in the daily papers of July 5th, as follows :—

"St. Stephen's, Richmond. Next Thursday evening, at Divine Service, commencing 7.30, I will try to give a true view of Thomas Paine, 'the terror of the Priest and the friend of the people,' I do not assume my fellow townspeople, about whom I am chiefly concerned, will pay their way to Melbourne on Sunday and pay for admission to hear a false view. I invite the attendance of all truthseekers, all seats free.

Chas. T. Perks, *Incumbent.*"

This somewhat paradoxical manifesto excited some comment amongst those interested in the subject, and doubts were expressed about the disinterestedness of the writer. If he did not "assume" that his parishioners, "about whom he was chiefly concerned," would go to hear a presumably false view of the case, what need had he to call them together to hear his *true* view? Was it solely for the benefit of the "Truthseekers"? if so, he should have had undoubted truth to give them and should also have been prepared to disprove the fallacies which he had already determined Mr. Walker was to utter. The "true view," however, was postponed for a week, during which time Mr. Walker left Victoria, and we imagined Mr. Perks to be improving the occasion by getting his great guns into position to demolish Thomas Paine's works and, in the absence of their principal defender, bury the minor ones among the ruins. We were, consequently, somewhat taken aback at the poor show he made; his fortresses were made of bad paper, and his cannons turned out to be pop-guns, his discourse was void of argument, and the extracts he read from the various vilifiers of Paine—he was unprepared to stand by, retreating from every position that was challenged by the audience. He commenced by observing that Thomas Paine lived in "a remote time and he could not see what good could come out of discussing his merits." If this argument is worth anything it applies with tenfold force so Christianity, but reasonable persons may see that the consideration of the life and writings of any reformer must necessarily tend to elicit both the truths and errors of his teachings and present lessons for the student to profit by. The next statement is, if possible, more ludicrous if intended to disparage Mr. Paine, for the rev. speaker says: "It will be admitted by Paine's best friends that evil was said of him!" Did ever a reformer live exempt from this? Is Christ's moral influence lessened by the opprobriums of his enemies? But we need not go further, from beginning to end Mr. Perks failed to refute a single statement made by Mr. Walker, or a single argument from Thomas Paine's works. If the Young Men's Christian Association cannot find a better champion than the one they have put forward in this instance, they will do well to let both the memory and works of Thomas Paine and other radical reformers alone.

On the termination of Mr. Walker's last lecture, at the Melbourne Opera House, on Sunday evening, July 6th, 1879, a lady, from a back seat of the stalls, propounded the following question :—

"Will you permit me to ask Mr. Walker if he does not think that, during his course of lectures in this house, he has not seriously impaired his originality, if not his genius, by his wholesale piracy of quotations from clever authors, such as Voltaire, Volney, Gibbon, Hume, Paine, Bolingbroke, and others, of their particular school of thought?"

In replying to that question, the Lecturer said that he disclaimed ever having read completely, any of the writers mentioned; and, although some of their principles may have been familiar to the Medium, yet a

majority of the sentiments, enunciated by him, emanated from the spiritual being whose mission it was to control him.

The importance of this subject suggests the following observations. Of course, *imprimis*, due latitude must be allowed for the expression, or the insinuation of opinion, from all persons who may be, either unfamiliar with the *arcana* of Spiritualistic philosophy, or antagonistic, through the prejudices of education, to its public ministers: but, the questioner in this instance will probably pardon us for directing her attention to the remarkable manifestations of spiritual power which occurred to the primitive apostles on the day of Pentecost, when they began to speak with other tongues, as the Spirit gave them utterance. On that occasion the multitude became confounded, because that every man heard the Apostles speak in his own language. "And they were all amazed and marvelled, saying one to another, how hear we every man in our tongue, wherein we were born? Parthians, Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia, Phrygia and Pamphilia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, speaking in those tongues the wonderful works of God." Had our fair friend been present at that demonstration of a supernatural power, the probability is that the lady might have become one of the sceptics and have derided the apostles with the mockery that they were full of new wine. Again, assuming the lady to be a member of some orthodox persuasion, she will know, from her perusal of the Gospels, that Jesus, who we recognise as a Medium of the highest class, when he was in the flesh distinctly told his disciples to take no thought how or what they should speak, for it should be given to them in that same hour what they should utter, yet the truths that Jesus uttered were spoken by others centuries before. The identically same phenomenon has been demonstrated through Mr. Walker's recent lectures, although in publishing this assertion we may incur the impeachment of blasphemy. But suffer us courteously to enquire if it is reasonable to suppose that spiritual intercourse and inspiration were restricted to the primitive ages of what is popularly designated Christianity? Has God ordained a limitation to privileges, according to the standards of nationality and time? We shall not now prove that Christianity existed thousands of centuries before the advent of Jesus, although, were we disposed to do so and did our time or space permit, we could produce incontestible evidence of its *principia* and *truisms* having been recognised by the Sanscrit nations, thousands of years before the foundations of Babylon were laid. The fact is, Spiritualism is really nothing new. It is merely a REVIVAL of that soul-inspirating philosophy, or system, or religion, or whatever else you like to call it, (for 'what's in a name?') that comforted, enlightened, and energised the earliest worshippers, before the encroachment of doctrinal dogmas, and papist superstition. Says Dr. Chalmers in his Baconian philosophy, "before entering upon any department of enquiry, the best preparation is that docility of mind which is founded on a sense of our total ignorance of the subject; and nothing can be regarded as more unphilosophical than the temerity of that *a priori* spirit which disposes many to presume before they investigate." Here is the grand secret of the whole case. Human nature is, in the average, too casuistical and frivolous to readily adopt advanced ideas, in either religious belief, or in social science. Although the old ship is rapidly sinking, there are millions of souls who will be submerged with it; but, it shall be ever our studious purpose to utter only the Holy Truths, and to vindicate our spiritual Mediums from the insidious insinuations of malignant and prejudiced adversaries. The pioneers of modern thought emulate and act harmoniously, with the inspired Apostles of a sustaining and consolatory Faith; and, now, when the spirits of the departed come knocking at our doors, and grasping us by the hands, our memories revert to the recorded visions of angels to Jesus, and the visitations to John in the isle of Patmos; in corroboration of supernatural phenomena, familiar Mediums, between the denizens of earth and space, bring messages and convey intelligence of no common degree. A lad of twelve years of age, is influenced by an irresistible control to write in an unknown language; and, although inspirational oratory and composition may proceed from a materialised Spirit, whose mental organisation may be partially affected by study and reflection, the phenomena is not vitiated or impaired, merely because the mind of the Medium recollects its readings. As old John Newton said: "Happy are they who love to read." The writer of this article is a man verging upon the age of sixty, although he is scarcely twelve months old as a Spiritualist. His renunciation of the old school of theology, and his cordial acceptance of the Spiritualistic system, may be considered a remarkable evidence of conversion from bigotry to a truer light. He believes in it with all his heart, mind, body, soul and strength; although he believes, likewise, that there are bad spirits as well as good ones; but the former will advance consistently with the law of universal and eternal progession. In a work by Andrew Jackson Davis, entitled, "The Great Harmonia," Mr. William Green, jun., writes under date March 15, 1850, as follows:—

"Mr. Davis has composed nearly the whole of the present volume, and many articles on other subjects, in my house, and I do not think he has read a book since he has been in my family; indeed I do not remember ever to have seen him read anything, but the manuscripts as he wrote them—neither have I ever seen any scientific books of reference, or otherwise, in his possession, &c.' —and notwithstanding this, that Mr. Davis had *never* read a medical or a philosophical work, he actually writes an elaborate and eloquent description of corporeal diseases, and their mode of treatment. The language he employs to preface any argument is this: 'I am impressed to do so, and say.' Now here was an instance of inspirational authorship, where an uneducated man actually writes correctly upon abstruse subjects, concerning which, he literally and normally, knew nothing. And this phenomenon is daily displaying itself in the minds of modern thinkers; men and women also are beginning to realise the fact that God created them; not that they created God.

Hundreds of instances have occurred recently which abundantly testify to the active operation of spiritual influences; *not* for selfish and terrestrial purposes, but in the interests of those elevating principles of reflection and of conduct, which operate to the purifying of the soul, and prepare it for its passage through the anteroom, or chamber of the grave, to a life that shall know no death, into a realm that has no limitation,—a sphere as boundless as it is eternal—where, as Newton expressed it, the centre is everywhere, but the circumference no where.

A. TIMBRELL.

THE MINISTRY OF PAIN.

"If the doctrine of evolution is the key to explain the mystery of the universe in its ever progressive existence, then there must be a vast number of considerations in relation to man's experience which are at present misunderstood, or entirely lost sight of. I propose to deal with this question as it relates to what is called the dark, or painful side of man's earthly history. Not merely what he would term the absence of the elements of happiness; but the presence and continued prevalence and irritating effects of pain, causing sorrow, and at times, even a loathing of existence.

I think it will be seen as we proceed, that this doctrine of evolution will considerably aid us in understanding more fully the meaning of this chapter in man's history, viz.:—The Ministry of Pain.

By many writers, it has been regarded rather as the *mystery of pain;* and every attempt to clear the mystery has had the effect of involving the subject in a deeper mystery still.

Mystery, to the consciousness of man, is but acknowledged ignorance; or he is prejudiced, and therefore cannot distinctly search into the meaning of things. The result is, that he writes "mystery" on the abstruse questions of the hour, and concludes that there is no

way out of the difficulty in which he has become involved. The example thus set, is followed to so large an extent, that it at length becomes a crime to endeavour to apply such a solution as may perchance resolve the mystery, and expose the ignorance which has hitherto prevailed. Although it may be quite the fashion of the age to believe that of necessity many things in relation to man must be impossible of solution, the time has now come, when the misconceptions of theologians especially, and from whom society so readily takes its cue, shall be corrected; and though it be by the agency of those violent eruptions which all radical changes involve, yet at length, light will break forth, and in the resolvement of the mysteries of human life, a fuller confidence in the Benevolent intention of the Divine Government be attained.

I am anxious then, to contribute somewhat to the fulfilment of this end; and will endeavour to utter such thoughts on "The Ministry of Pain," as shall lead my fellow men into the enjoyment of clearer light on this, one of the most important questions of earthly existence. You have the bane, I will endeavour to supply the antidote; not so much a remedy to meet what may be called a necessary evil; but rather a solution of the question which, while it removes the misconception, shall lead you to look a phase of human existence in the face calmly, and deal with it intelligently; and thus, in effect to turn a felt curse into a blessing by the letting in of more light.

I shall first endeavour to show that pain, really is, but the result of the operation of necessary law, and is no more an evil than is pleasure, excepting in the imagination of uninformed man. The reign of law in the universe, is so far admitted, that both philosophers and theologians are to a great extent prepared to unite with scientists in admitting the fact; and the reign of law is at the very base of the doctrine of the evolution theory, and so the expounder of this chapter in man's history, viz.:—"The Ministry of Pain."

The operation of law as revealed in the evolution theory, declares that there is no permanence in any stage to which creation, as we term it, may attain. Constant and everlasting transition; the whole creation, as a writer in the Christian Scriptures declares, is continually groaning and travailing in pain together in its attempt to attain to higher states of being; and all the subordinate degrees of this travail, are but the more inferior stages of this wonderful organization, which, with labour presses on to its higher development.

We suffer from pain; it may be a bodily, or a mental ailment which gives rise to our discomforture, but discomforted we are; troubled to a degree which often unfits us for the pressing duties of life; and, under these circumstances, the conclusion we arrive at is, either that life is a miserable burden, or that there is some inscrutable purpose to be fulfilled in the appointment of our afflictions, but ignorance of which is, as likely to lead to the indulgence of a dissatisfied temper, as the conclusion that, the dispensation of our existence in the earth life is one of uncompromising severity. Now I know that there is a middle course which theology sets forth, viz.: That the sufferings of man whether on the earth, or which shall prevail after the earthly has run its course, is the result of sin; *sin*, a mysterious act of disobedience in the long forgotten past, and inherited by mankind as a legacy from their first parents. All suffering, whether of body or mind, is in theological phraseology imputed to the fall of man. Consequently, it first of all becomes an argument in the mouth of the preacher to lead man to repent of sin, which in many instances he has inherited, and then to bow submissively to the infliction of the rod even after the sin has been repented of, and forgiveness has been granted. Strange inconsistency, for as a rule, the mystery of pain presents a more formidable difficulty to the so called theologically good, than to the worldly and evil. Human life is marked more or less by the ministry of pain. Consequently, we must find a more satisfactory explanation of this phase of man's existence. Now I want you to understand that, however numerous and widely scattered the circles of experience may be, which characterise the ongoing of the universe, these circles all work in obedience to the central control which is embodied in the Great First Cause of all things. Consequently, we cannot conceive of any *conflicting element* in the operation, which is incessantly going on, or of anything opposed to the fulfilment of the great end which unity contemplates. Developing life, involves friction of its material parts; and the processes of the universe as revealed to man's intelligence, discover a continuous breaking up of parts, and recreation of the elements into higher and more perfect forms. But while we are assured that this great law prevails in a general sense, there are a multitude of subordinate laws which constitute as much parts of the whole, as does the whole embrace them within its circle. With the operation of the laws, man is not yet sufficiently acquainted to understand the fact, that apparently the most adverse to his interest are nevertheless working out his ultimate destiny in the most harmonious manner. And, therefore, in the meantime, he reduces his conclusions on the painful aspects of life, to theories which are as wide of the mark as they possibly can be. I freely grant that the chapter of man's sufferings in the earth life, might be considerably abridged if his intelligence was of a higher order as the result of education, and strict obedience to law; but apart from this, there ever must be in the progressive growth of human life, a ministry of pain, both mental and physical, which is to be accepted as necessary to its advancement to higher stages, and as much to its advantage as the brighter spots in its history which man imputes to the emotion of pleasure. The great thing to be kept in mind is this, that man is, and ever must be the creature of circumstances over the appointment of which, as an individual, he can have little if any control; but, then, he is called upon in the exercise of a will, which in proportion to its education and training becomes more effective, to handle these circumstances as the appliances for his growth, and uprising to higher conditions of life. And, in this process, he will find that either the ministry of pain, or of pleasure, is intended to school his individuality, and render him at once more the master of the position he stands in, while he also is rising in the scale of being, and, becoming more perfect through sufferings which mingle with his pleasures; a more perfect type of manhood, while a fuller expression of the purpose of Him who worketh according to His Will, in all things which be."

MARNIAS METI.

July, 1879. H.J.B.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

Articles by "Wolverine," "Recluse" & others unavoidably held over

SPIRITUALISM IN TASMANIA.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Since my last communication Spiritualism has been brought under the notice of the public of Tasmania more, I think, than at any former time. Probably we may thank Baldwin for this. Soon after he left Launceston, there appeared an article in the *Launceston Examiner* giving the testimony of several non-Spiritualists in favour of the reality of the "Spiritualistic Phenomena," by a writer signing himself "One who likes to give even the Devil his due." He disclaimed being a Spiritualist, excepting as far as the philosophy was concerned. He gave the testimony of several "orthodox" ministers, shewing their belief in the genuineness of much of the phenomena.

A letter has since appeared from another writer in the same paper, headed, "Is it Spiritualism?" in which he gives the account of stolen property being recovered and the thief pointed out, by consulting an old woman, who formed a circle, the writer being one of the sitters, he says "there was no collusion" that it is a "conundrum" to him, and that he "gives it up." In his opening paragraph he laughs at Spiritualism, yet the rest of his letter is most strongly in its favour. Baldwin had hardly cleared out, when up starts the Rev. Mr. Storie, of

Hobart Town, to give a course of lectures against Spiritualism, in which he is trying all he can to upset Baldwin's theory. He is willing to "admit the reality of the most startling manifestations," and that it is far "too serious" a matter to be put down by Baldwin. He says it is "the work of Demons." His lectures are full of denunciation, and are illogical, no attempt at argument, in fact he has made quite an ass of himself, and I can safely say that many opponents of Spiritualism will indulge in a laugh at his expense. I have already heard one say that he has made a great muddle of it, another, that he was not worth replying to, &c.

Mr. Storie appears to be a great gun in Hobart Town but I hear that many of his own denomination in the "Northern Capital," look upon him as something smaller. Mr. W. B. Button, of Leven, has replied to him in the *Tribune* (Hobart Town paper) and he has given it to him pretty hotly. The *Tribune* and the *Launceston Examiner* appeared to be inclined to deal fairly with Spiritualism in their columns.

The Wesleyans have been playing at Religion lately, in a certain township on the N. W. Coast, by holding "Revival meetings" every night, (or rather, I suppose, "re-canting meetings.") One of their converts is a "Roman Catholic" girl, for which crime she has been lovingly thrust out of home by her relations. Some of these Wesleyans have rather peculiar notions, they appear to think that by starving themselves and going through something else, which I am not very well up in, they can reach "perfection," and that it is impossible for them to commit sin afterwards One person who has been most active in these meetings, went to a lady, (an Independant) and told her that he had "not taken any food for a long time, and had no sleep the night before, that he would neither eat nor sleep till he had gained perfection, and that his Pastor had gone through the same experience 24 years before, and he had never committed one single sin since." The lady gave him some very good advice, telling him that he "had already done very wrong in sinning against his body," for poor fellow he seemed in a very weak state. Surely these people need not laugh at the Papists after practising such absurdities themselves.

Since I wrote last, I have read that capital debate between Mr. Green and Mr. Walker, also Mr. Green's last debate with Mr. Bright; all honour to Mr. Green for coming forward publicly to defend that which he believes to be truth, although I can't admire his style of argument much, still he is worth more, in my estimation, than all those rev. gentlemen put together that are afraid to come on to a public platform in a debate with a free-thinker. And I sincerely hope it is not the last we shall hear of Mr. Green as a public debater. The Protestants often complain that the Romanists will not meet them on a public platform and defend their system by fair argument. Well it seems to me that the Spiritualists and Freethinkers are challenging discussion in every possible way, and appear to wish to do everything fair and above board, and yet how very few "Orthodox Ministers" will meet them upon a public platform, although many take the liberty of denouncing them from the pulpit. I look upon that minister as a contemptible coward, who will denounce Spiritualism from the pulpit, and yet is not willing to meet a representative Spiritualist in a public debate; most certainly they are proclaiming to the world that they have no confidence in the position they are taken up.

I have been told there are several Spiritualists in Hobart Town, if so, they are not likely to set the place on fire, for they keep mighty quiet.

In conclusion, I would say, let Spiritualists by their lives refute the infamous libels that so many of the "clergy" are now attempting to fasten upon Spiritualism. Many people seem to forget, when it suits them, the words of Jesus, "By their fruits shall ye know them." But I have heard of one young Congregational minister saying, on being told that Mr. Storie considered Spiritualism the work of the Devil, that, "the Devil is not as bad as he painted."

I am, Sir,

Yours Truly,

Tasmania, 18th June. FAIR PLAY.

DR. SLADE.

By the Californian mail we have advices of the arrival at San Francisco of Dr. and Miss Slade. The doctor was ill and partially paralyzed during the passage but since his arrival was fast recovering under magnetic treatment, and had commenced holding seances. The *Sunday Chronicle* and *Evening Post* each give considerable space to fair reports of the marvels witnessed by their representatives. It is confidently expected that Dr. Slade will re-visit Australia within twelve months from this.

DR. SLADE IN SAN FRANCISCO.

The *Religio-Philosophical Journal* of May 21st, in announcing the return of Dr. Slade, has an article on the effect of his tour, from which we extract the following:—

In Germany where Mr. Lankester was remembered only as "an excitable and conceited youth" by Professor Ludwig, under whom he had studied, his implication in the attempt to put down Slade, led directly to a wish to welcome and test the great American medium with that calmness and candour, becoming a scientific investigation.

The result was most decisive both in its vindication of Slade and in its verification of some of the great phenomena of Spiritualism. Two of the leading philosophers of Germany, Fichte and Hartmann, were convinced of the genuineness of the Slade manifestations, and this through the mere force of testimony by persons like Zöllner and Weber, in whose scientific accuracy they put confidence. Fichte has with Ulrici edited the leading philosophical journal of Germany. He is the son of J. G. Fichte, the eminent contemporary of Kant, and renowned as a man of genius as well as a great philosopher. The son is not inferior to him in philosophical culture, and his knowledge and adoption of the great facts of Spiritualism give him a decided advantage. He and Ulrici had advocated from the philosophical stand-point views which are now corroborated.

Hartmann, author of the "Philosophy of the Unconscious," is some forty years younger than Fichte, but has written the most successful philosophical work of the century, if success may be inferred from the number of copies sold. He is an accomplished anthropologist and an acute thinker, and though he does not yet accept the spiritual theory, he admits the facts as presented through the mediumship of Slade. He will catch up with the advanced Spiritualists of our day probably ere long.

Of the Slade phenomena Fichte expresses himself in terms the most emphatic and unequivocal. "Their genuinenes," he says, "was made clear to some of the first physicists of Europe: to Zollner, Fechner, Scheibner, and Wm. Weber, the celebrated electrician from Gottingen. There is no retreat from what has been gained, and the advance of the great fact is fully secured. *The phenomena through Slade are decisive for the cause of Spiritualism in Germany.*"

Surely these are great and encouraging words, coming from a venerable sage, standing so high as an authority in philosophy and anthropology. They are as honorable to Slade, as they must be gratifying to all who take an interest in the advance of Spiritualism.

"SPIRITUAL NOTES."*

We have received some specimen copies of a new monthly paper as above. It is an excellent little paper of 16 pages, full of information as to what is transpiring in connection with the Spiritual Movement in England and elsewhere. The May number contains a portrait and brief sketch of the late William Howitt. The Melbourne subscription price is 4s. per annum.

* "Spiritual Notes, a Monthly Epitome of the transactions of Spiritual and Psychological Societies, &c." London: E. W. Allen.

A NEW HEAVEN AND A NEW EARTH.

A Lecture delivered at the Opera House, Melbourne, on Sunday. June 29th, 1879, by Mr. Thos. Walker.

From the earliest condition of man, and from the moment that thought becomes disconnected from the purely earthly and carnal of life there commences a looking forward into futurity—a hoping for a life beyond mortality. During that period of the world's history, when the sciences were not developed; when the spiritual and physical sciences were comparatively unknown; men were left to themselves to form their own conceptions of the place they would inhabit after the mortal coil was permanently cast aside. For, let Materialists argue as they may, and use all the force they can, that

> Imperial Cæsar, dead and turned to clay,
> Might stop a hole to keep the cold away;

Still, deep down in the soul's centre there is a voice that speaks and assures man, even in the most sorrowful of his bereavements, that there is something more beyond mortality, that there is a life of compensation hereafter.

With the saint and savage; with the barbarian and civilised, there is still the same voice; and the greater the degree of intellectual and moral development, as Cicero informs us, the more certain and fixed is that voice and hope within the soul.

If we turn backward, and read the pages of time, we shall find records of the crude ideas of those men who were endeavouring to fashion from insufficient data and information the home to which they were bound. We shall find that the Greeks had their Elysian fields whither the favoured of the gods were taken, and where the heroic sons of men were admitted, to dwell in the company of the gods continually, and fare sumptuously every day. Every Grecian with all sincerity believed that he should bask in the friendship of Olympian deities and be as one of them for ever, becoming as immortal as the Gods themselves. It was the cherished idea of a still more ancient people that the greatest delights of heaven were those that come from a remembrance of wars and conflicts, and from a repetition of them. If we turn either to the east or to the north, we shall discover a prevalence of similar superstitious ideas; for if we consider the ancient Hindoos' heaven, and the paradise of the Norseman, we shall find that the people were looking forward to the ultimate enjoyment of purely material delights. The Norseman imagined that the redeemed would all the day long be at warfare; that the moment they were wounded in the fight their wounds would be healed, and so enabling them to continue the conflict still further.

In the wide halls of Valhalla, among the huge *jotims* (giants), and beneath the eyes of Thor and his twelve peers, the brave of the earth were to pass eternity in drinking mead, feasting well, and doing everlasting war. Then we have the heaven of orthodoxy—a paradise of rich gold, a locality possessing a grandeur and magnificence far transcending anything the most fertile imagination could pourtray; having gorgeous mansions, built of the richest gems, with jaspar gates, and streets all paved with gold. The Christian, even to this day, has his slumbers disturbed by his dreams of such a heaven. The Jew has pictured in the Apocalypse such a heaven. Then we have the Turkish heaven, where men only are immortal, and the women having no souls are not permitted to enter. And slightly paraphrasing the words of the poet—

> "Lo! the poor Indian, whose untutored mind
> Sees God in the clouds, hears Him in wind;
> His soul proud science never taught to stray
> Far as the Solar Walk or Milky Way,
> Yet his God, to be his home has given,
> Behind the cloud-topped hills, a glorious heaven,
> Where slaves once more their true natures behold,
> No fiends torment, no Christians thirst for gold."

These are those who have passed their lives travellers, sore-footed, over the stony paths of mortal existence, and who are approaching the end of life's journey on earth, and who look forward to the time when they shall enjoy sweet rest, and have cessation from their weary toils. There are others, bounding with the purity of their inner nature, and who are sighing for an atmosphere where their souls can have purer pleasures, and where the heart's sentiments can find their true and unrestrained expression. Another class of minds looks forward to one continued and uninterrupted state of worship, where for ever and ever, day after day, there shall be perpetual chaunting of hallelujahs before God, seated upon his throne, surrounded by specially-selected saints, with the peoples of all climes and of every degree, waving heavenly palm-leaves, and singing hallelujahs for eternity! This, truly, is a very delightful thought to the musical and pedantic, but when we think of it being prolonged for ever and ever, the only drawback will be its illimitable duration and its unpleasant monotony. However, this is only attainable by souls who have been specially trained and educated to the end for certain kinds of beliefs are necessary to attain it. We must sing with the poet on Christmas-day—

> "This is the month, and this the happy morn,
> When the Son of Heaven's Eternal King,
> Of wedded maid and virgin-mother born,
> Our great redemption from above did bring;
> For so the holy sages once did sing,
> That He our deadly forfeit should release,
> And with His Father make us a perpetual peace."

It is through hymns of this and less meritorious kind that the kingdom of heaven will be accessible to all believers. All who have the image of their Redeemer wrought in His blood upon their hearts shall enter into His spacious and magnificent courts, but all others shall be cast out. Here let us not be understood as speaking against genuine Christianity, because as Christianity in its purer form exists, we believe it to be the highest culmination and collection of morals which humanity can possess; although we must ever remember that those morals are not distinctively Christian, for they belong to every nation and to every people; but against Orthodoxy, with its shadowy dreams, haunts of selfishness, and unfounded assumptions do we speak, for it gives you ideas of the future which are not consistent with the beneficence and goodness of God; it gives you ideas of earth which are not consistent with the wisdom of the Most High. So do men picture their future homes when left unaided by the truths of demonstration.

It has been said by one who has many admirers in Christendom, that the first heaven and the first earth must pass away, and on this must descend the new Jerusalem from on high, bringing peace and joy to every sorrowing and afflicted soul. Such is needed, for this is indeed a time of tribulation and sadness; there is stalking abroad that cold figure with iron hands and freezing eyes — Materialism — which deadens man's sympathies and man's hopes; therefore it is necessary that there shall descend a new heaven to give rest upon the earth, and to impart to men's hearts and minds the certainty and conviction that they are journeying to brighter and better lands. We tell you that the citadels of Christendom are tottering. We tell you that the castles of orthodox faith are falling. We tell you that the old landmarks are being destroyed. We tell you that there is a flood that is sweeping from the earth all the evil that has been, as effectually and potently as ever did the fabled flood of Noah. There is a time coming which shall witness the demolition of useless systems, which shall come to soothe the afflicted, which shall come to strengthen hope, which shall come as a true Comforter, which shall come in full time to give to all the certainty that you need; and we tell you it is the new heaven which shall come, and over-arching mankind shall give to you a new earth. The new heaven is Spiritualism, which is descending from the highest and brightest angels to illumine the souls of men; for when Spiritualism gets really into the soul, and finds its abiding place, have you not a heaven within you? Let us remind our Christian friends that even the primitive teachers of Christianity did not believe in a material heaven. We are told of one being called up to the third heaven. We are told of seven heavens; of the heaven of heavens; and, again, we are assured that the kingdom of God is not "lo, here!" and "lo, there;" but that it is *within* you; and when you imbibe and absorb this spiritual principle that comes to give you

hope and certainty, you have brought heaven within you. When such a heaven comes you immediately transform yourselves as individuals; you become new members of society, and change the face of the earth; for as Spiritualism expands, or in other words, as Progress advances, step by step, and as you become influenced with new and wider principles, society changes, and men become more like brothers;

> "For we look into the future—far as human eye can see;
> See the vision of the world, and all the wonders that shall be;
> See the heavens fill with commerce, argosies with golden sails,
> Pilots of the purple twilight dropping down with costly bales,
> Hear the heavens fill with shouting and there rains a ghastly dew
> From the nations airy navies battling in the central blue.
> Till the war-drums throb no longer, and the battle's flags are furled
> In the *Parliament of man*—the Federation *of the world*."

Look into the distant future, and witness the period come when the dream and song of the poet shall be realised, and in reality you have the glorious millennium around you. It is no dream! Can any individual examine the present state of society, governed and actuated by the laws of spiritual science, controlled by the laws of Christianity by the laws that govern souls, and fail to perceive that there is at this day a tendency to grow from a condition of animosity, hatred, and isolation, and to merge more and more together in the bonds of brotherly love and fraternal sympathy? It is not so long ago since you could on looking back, see every state in society at warfare with its neighbour; the smallest kingdoms subdivided—each kingdom having its own king and its hosts who were constantly at warfare; when enmity and revenge were the ruling passions of men. If you consult history to this day what do find most described there? The battles that have been fought! If you look for heroes, or celebrated men, you will ascertain that they have been principally warriors; and to this day your Alexanders, your Hannibals, your Cæsars, your Napoleons, and your Wellingtons, are the most honoured of mortals. In fact, men were only honoured if they were good fighters. They who worshipped such men had an affinity for the pugilist, and the disgusting exhibitions of the bull-fight! But there has been a growth from that, and what once gave men enthusiasm, now gives them sorrow and pain, and they weep over the cruelty that they once adored. So you perceive there is a stepping upward towards this higher birth—towards this new heaven—towards this new Jerusalem; and as certainly as the seasons revolve, as certainly as the earth in its orbit moves, as certainly as the universe is fixed with its laws immutable—so also is it certain that there will a day come when all humanity will be bound together with such ties as shall make every man a brother and every woman a sister; then there will be none of that conflict that now is around you, but each soul will be able to appreciate and to understand its obligations, and at the same time will be able to make allowances for all those differences that are necessary to the well-being of society. This time is coming, and is coming too in consequence of the descent of the new religion—Spiritualism. We speak of it as a new religion now, because in these modern days it has made its greater step; but, in one sense, it is the oldest religion that exists, for it is the basis of every faith and of every creed. Take away Spiritualism from the churches, and you have—what? but empty and vain professions, which make men hypocrites. Take Spiritualism from the Bible, and what have you but a record of the Fall, of Cain, Abel, Eve, Adam, David, Solomon, Jeremiah, and all the rest of historical personages; while you are told that Samson had his hair cut off by his fair (or dark) lover; that David sang and played before the Lord; that Saul was hewed to pieces before the Lord in Gilgal; and other stories which tell of those things that do you no good. What better will you be to hear that certain walls fell down—when certain trumpets played? What better will you be to hear that Samson went blind, and after praying to God, ran away with the pillars, and allowed the place to fall in and kill a number of his enemies. You may say that these events belong to history; but history is not sacred, it is profane; and, therefore, you can build nothing upon that plea. How is it then, that the Bible has been adopted as a sacred book? How is it that it is recognised by a large portion of Christendom? It is because it contains within it, from first to last, Spiritualism. If it proclaimed that there is a ladder placed on the earth on which angels are ascending and descending, it reveals the fact that when the Saviour is anticipating death there was a host of angels ministering to him; it reveals the fact that spiritual gifts are bestowed upon all who may require them; it reveals the fact that there are ministering spirits sent forth to administer to them who are heirs of salvation; it reveals the fact that the prophets of the Lord were mediums, that they required the usual conditions to prophecy that modern mediums do, that they prophesied with timbrels and with music; it reveals the fact that then, as now, when the cloud was drawn aside, the immortal spirits held communion with your ancient fathers. And it is thus, then, that this sacred Book has been recognised; consequently, in that sense, Spiritualism is as old as humanity. But, in another sense, it is new; for it places itself now as a reformatory principle. It came to the Church, but it was not recognised; it came to those who professed to have received a baptism from on high, but they turned from it, preferring a love for the places of earth, and from their love of power and temporal things they cast away the angels, closed the doors to them. The first apostles who uttered truths at Jerusalem were endowed with powers from on high; the first apostles who were sent forth into the world without scrip and without purse, were told not to think upon what they should speak, for in that same hour it should be given to them what they should say. We are told that they were assured that if they continued faithful to their mission they should have spiritual gifts conferred upon them; but all this presents a very different spectacle, a very different scene to those full-robed bishops and cardinals who come to you, from place to place, carrying the glories of the immortal state to earthly nations, but who, from a carnal love of wealth, position, and power, cast out the angels. The heart of man becomes ossified by the accumulation of riches and the position of influence. The sound of public praise contains more music than an angel's song; the sound that welcomes the possessor of power hath more attractions than the music of the spheres; and now, a mere empty form and senseless ceremonies are all that remain to the churches. There are ceremonies enough, and there is the laying on of hands; but where is the benefit of it all? Where and how is the soul educated or endowed with higher powers therefrom? Angels that once promised to advance the principles of truth through the means of the Church have now forsaken her; for, alas! when the churches closed their doors against the spirits, they had to search for other sources to illumine the minds of men, and thus carry conviction to all; and, therefore, from time to time you have what are termed reformations. And, mark you, every reformer of note during eighteen hundred years hath himself been assisted by the spirits. Even Luther confesses to conversing with spirits, and experienced that they were with him. Swedenborg communicated with spirits, and through their aid he sought a channel for bringing about a Reformation. The ancient Quakers, too, had the gift of spirits; and even coming to more recent times, John Wesley was himself a Spiritualist, confessed to the fact that they deepened his convictions, and had infused immortal truths in him. So you perceive that this new heaven hath truly laid its foundations broad and deep; but the ruthless hands of the churchmen have been at work removing the pillars wherever they have been placed; consequently, it is with difficulty that Spiritualism was unfolded during the past ages of orthodox bigotry; but recently, things have changed: science has gone abroad into the world, and just as you have daylight you cannot have darkness, so when Spiritualism and Science united come forward, much of the darkness of error and superstition of bye-gone periods have vanished. In place of spiritual messengers and kind angel-friends visiting earth during the age wherein your forefathers thought of giants, elves, and the gambling fairies of

Robin Goodfellow and of Puck, and of strange noises —those manifestations that were so much misunderstood— are now supplanted by the angels and ministers that come from the higher life to visit earth; and you cannot wonder that this should be a heaven to many; you must wonder that these come to bring joy and comfort to every heart that will receive them; and we trust we do not speak to a single Christian this evening but can accept the fact that now has dawned upon the world this new heaven that has come to them; that this is indeed the Second Advent; that this is the second coming of Christ; or the second coming of an age of Christianity, pure and simple; or a second returning to the laws of humanity, pure and simple. (*Cheers*). And no one can doubt that now is dawning a new era on the earth, and that there is a fulfilment of the prophecy which the poet sang of, as to occur at some future day. In reality, now you have the new church among you—a church that has no creed in its usual sense; that has no dogmas, as dogmas are understood; that has no articles that you are bound to subscribe to, but which resembles the seed placed in the ground, with nutritious soil about it, presenting no obstacle to the rains and dews of heaven, but which can receive every assistance that its growth requires. Like this has Spiritualism been planted among you. It does not come to you upon the basis of tradition, but upon a surer foundation. It comes upon such a basis that every growth makes it more beautiful; every addition makes it more secure, and every step in advancement renders it more loveable to man. This is how you should have your religion; as progressive as the laws of nature; and this is what will come when you get your new heaven and your new earth. There is much to do before Spiritualism can plant itself in all minds and enter into all souls; before there can be in reality a new earth, for that is necessary before there is a new heaven. Many of the old creeds have to be plucked up by the roots, giving, no doubt, great pain, but yet necessary; and many of your old thoughts have to be cast aside, and we know that thoughts are sometimes deeper rooted than the ailments of the body. We know of men who would rather have their bodies destroyed than yield their thoughts; many would rather die than live if required to profess differently to what they have been taught to believe; and so we know that for some of you to discard and renounce the traditions of antiquity and the education of your early days, must occasion you great pain and great affliction; for to tear up one after another those beliefs in which many of you have been taught; to tear up those hopes in which you have been educated; to leave you with your afflictions bleeding, is painful. We sympathise with those who have to do this; but as you would not passively let an ulcer grow —as you would pluck from the root that which is dangerous to the vital elements and sustaining fluids of your system; as you would endeavour to eradicate all physical imperfections, and all mortifying symptoms—knowing that there are ills of the mind and evils of the soul which keep progress back—so should you pluck from the soul all errors and superstitions; which action will the best prepare you for the new earth. Spiritualism must then commence at a physical foundation. In is no use commencing to build a house at the roof, for this would be a very difficult operation indeed. It is no use commencing at the summit and building downwards: you must commence at the firm foundation, and build step by step, and finally reach the arch which is the highest. So we must begin with the body in which the spirit lives; and, therefore, the most essential part for every Spiritualist to perform—the most essential feature of the new earth that is coming among you to qualify you for the new heaven—is duty towards your physical frame, to make this healthy, to make this strong, and to educate it aright. Every child of the new religion should be taught to govern his temper, to control his personal passions, to think and to act for itself; and the laws of society should be so altered as to give freedom for growth and movement; and it should not be as though, when you profess a little different opinion from some one else, you tread upon some person's toes and wound them. But society should be so reorganised that there may be freedom accorded to all; in other words, you require to divest religion of vested interests: you want to take from it the mere covetous love for gain and wealth; in fact you require to make people act out their natures to the highest; in other words, you must give them the conditions for improvement, and not present barriers to their progress. It is impossible for Spiritualism to go forward while so many mouths are dependent for food on Orthodoxy; while Orthodoxy aspires to position, place, and power; while Orthodoxy dresses in the fashionable style; while Orthodoxy wears the latest cut coat and newest style of bonnet; for when religion and duty are independent of those possessions—are independent of the capricious prejudices of men—then will men become entirely religious; then will the health of the body be in accord and harmony with the purification of the soul. It is sin to be diseased in your framework, for every disease is a violation of law, and if you knew the physiologic code sufficiently, you would be enabled to live in harmony with it, and would certainly not violate the hygetnic principles. The duty of the new churchman will be to act in accordance with those laws that are known imperfectly, as far as human nature will admit; but so far as those laws are known they should be employed, and then there will be that alteration which is necessary to occur in the body so that it be rendered fit for the higher spirit to live within it; and as this takes place, so will you ally yourselves more with the "Beyond" than you do at present. Hitherto there has been such a darkness and dulness upon men's hearts that the spirit-light from on high hath not been able to penetrate them. You have so long grovelled in your earthly error; you have been ignorant so long, that when the light does dawn upon you you cannot recognise it. Like those fanatics among the Fakeers of India, who spread their limbs in the air until the muscles become rigid and immovable; like the men who neglect to exercise the functional limbs and organs of the body, and so become crippled; so your spiritual nature has been so little cultivated, so little improved, that it has rather retrograded, has gone backward, has become deteriorated, and surrounded and suffocated with the errors, the superstitions, and the mistakes of earth; but as you purify your bodies and your spiritual natures, you uplift your souls towards the new heaven, and the angels will bound forward to greet you, until your spirits rise higher and higher, and all errors are left behind; so shall you realise the dream of the ancient Spiritualist, for you will be carried securely across the river of death, and there shall be joys where suffering hath been, and in reality you will possess the new heaven; for until it comes in its full development you will have your spirit-friends walking in your midst. There is, therefore, no family with a vacant chair, for every hour shall find your loved one's present; no air shall pass but your thoughts shall glide upwards, and so your ideas moving in a spiritual atmosphere shall attract the friends you love. You have heard of that experiment in physical science whereby two violins united together are operated upon by one air; and so do the notes of affection, until they strike the sympathetic chord which unites with you you cannot feel it; nor, you do not recognise it, or if you do it is only partially, but the time will come when you will all be sensitive, and feel able to recognise the presence of the departed when they shall come to visit you, and when they shall be with you always; and it is, in truth, that even now many of your prayers are answered in this manner. You pray to your Father God; your hearts are yearning for some good deed to be performed to some deserving friend; and it may be you are asking for your own improvement, and thus endeavour, from the spiritual plane, to bring about your request; but more and more will this be perceived as you grow to recognise the laws that govern these effects, when all the multitude of your lost friends shall be ever ready to be with you when an opportunity is presented. Already the veil is being drawn aside, and like one looking at the bright light that seems to steal from some distant window, you perceive the faces of those you are in search of. As some weary traveller crossing a moor, at last, in the distance, sees a light, step by

step as he approaches nearer, until he perceives that it steals from a window; and he beholds cheerful faces, until at last he recognises those faces that he so loved once, when out of the darkness is he taken and welcomed to his home once more. Like this does Spiritualism operate; and they who are lost, but who are searching for comfort, catch its rays and follow its light, and through the windows of a new heaven perceive that their families are gathered together and are waiting there to welcome them. This is the road to heaven, and already is the sun rising. Its beams and rays are feeble, but as it acquires power its rays shall evolve more warmth, and so by progress the time will come when all of you shall recognise the benefit of Spiritualism. Even now is all nature beginning to realise its efficacy, because all Nature is singing:—

"Ring out ye crystal spheres,
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time,
And let the base of heaven's deep organ blow;
And with your ninefold harmony
Make up full concert to the angelic symphony.

For if such golden song
Enrap our fancy long,
Time will run back and fetch the age of gold;
And speckled vanity
Will sicken soon and die,
And leprous sin will melt from earthly mould,
And hell itself will pass away
And leave her dolorous mansions to the peering day."

Then shall this day come—a new heaven and a new earth dawning; while antiquated forms and ceremonious institutions are passing away; when men that once governed shall cease from governing; when governments that were tyrannical and oppressive shall be destroyed; when the social and artificial barriers to the friendship and harmony of mankind shall be dissolved; and there shall occur that union which you perceive in those streams that have been separated by a coral reef, but are now blended together; so will be the blending of human hearts when they have mutually recognised the new heaven and the new earth. Work for it, O ye Spiritualistic friends of earth! and let your highest prayers be that you may be guided, enlightened, and blest by those loved ones who have left you; pray that they may return to you, and lift your eyes from the cold, damp sod of earthly doubt and care, and elevate your observant faculties to the flowering blossoms of a brighter region; pray that they may take you from serried dreams to where Reality is of greatest beauty; and that they may open wide to you those gates that shall reveal the beauties that await you; for as you march onward you little know what is awaiting you. Now, your path is thorny and stony, and around your brows we perceive persecution and trouble weighing you down; but, rest assured, a crown of Light and of Reward awaits you, when you all, in a brighter realm beyond, shall meet again; when you shall be reunited and have your eternal home; for in the new heaven, in the Spiritualistic heaven, there is a home for every one. How different indeed to the old earth; how different indeed to the old heaven; for the old earth hath its homeless ones—hath those who are starving, and are perishing from cold and hunger in your streets, and who die from lack of sympathy; while general society moves on with its joys, its festivities, and its lightness, caring not for the poor and destitute. In the old Orthodox heaven the scene is the same. The wife who loved a husband may enjoy the blessings of that fabulous heaven; but the husband, for some slight sin, may be writhing in excruciating torments. So the old heaven hath its peculiar and especial home, its home for a few, its home for the select, for the long-visaged, psalm-singing saints. The good, the pure, the charitable, the honest-hearted, the infidel who in the sincerity of his nature gave to the world his bright enlightenment, must be debarred from that "home." If Shakespeare was not Orthodox he must not be saved, for Peter will not know him. What matter though Franklin drew lightning from heaven if he be not Orthodox? He may stand and knock at the door, but Peter will not admit him! What if Washington knows nothing of Orthodoxy, he may whistle and scream outside the doors of heaven, but he will not be allowed to enter! Rosseau, Bolingbroke, Diderot, Voltaire, and Paine; what matter though they muster strong and scream and hallo outside the new Jerusalem; what matter? if Peter never knew them, the door is locked to them, and they must wander down the dolorous corridors, until they disappear in the bottomless pit of fire and brimstone! Not so, however, will it be with the new heaven. THERE, there is a home for the homeless; there, the being who swayed a sceptre, is equal with the mendicant; they stand together upon mutual rank; if their nature be pure, and if their actions have been good, they are equal with each other; the one who starved and bid good-bye to earth without mortal ear to listen, is one who may stand befriended in the new heaven; while the potentate, who commanded nations during his earthly career, may be almost friendless when he ascends to the higher life. No tyrants there! No homeless ones there! for every heart builds and fashions its own home; and therefore is welcome to it when death passes the hand over it and translates the spirit to its new condition; and then ensues the reality of life, the veritableness of existence; whereas, on earth, you exist amidst shadows, live among the twilight scenes of nature. But in the spiritual world you get the reality; for here you resemble the hunter who sports upon his hunting-ground, and roams from place to place until he passes on to something better. Of a truth, the one who sighs for a picturesque landscape finds his gratification there; the one whose soul is attuned to music finds opportunity for giving vent to the dulcet strains of harmony and melody; but there is not one interminable song for ever sung. It has always puzzled us to know what will be done in heaven with those persons who have no ear for music; to know what those who have no voice will do if they are required to sing for ever and ever! It has always puzzled us to know how to reconcile this difficulty. Of a truth we cannot understand how those who have no fancy for music can take a pleasure in psalm-singing. There are so many different voices as there are so many different trades and different classes of people, who themselves take a delight in other things. How will it be with the man who takes a delight in reading, speaking, and thinking? Will he have to stop thinking, and go to work singing? If so we take it that there will be a horrid choir. We ourselves would rather be spared the torture of having to listen to the rehearsal. In the new heaven the vocalist can sing his song, the thinker can think his thought, the writer can publish his ideas, the poet can enjoy the beautiful and the picturesque, the sculptor can find his work and his model there, and such beauty as earth presents no counterpart for; for, when you remember that your beautiful landscapes are but shadows of the higher scenery, you may form some conception of the spiritual spheres. You have your running streams, you have your dancing, rippling brooks, you have your hills whose summits are capped with the snows of heaven, and whose streams and sportive, rippling waters roll on, bounding upon every hand through wide plains and verdant fields; you have your Cynthia, who spreads "her golden lustre everywhere and upon everything; you have your sunsets whose gorgeous hues bespangle heaven, sometimes blending the rainbow colours and then fading into grey; you have your mountains, so to speak, in the heavens, where sunbeams escape from cloud to cloud, from hill-top to hill-top, playing and dancing, and making merry in the valleys; you have the sun, extremely grand in majesty; and your north and southern poles, where mountains of ice are formed, and whence, ever and anon, steals a light so mysterious; you have your stars the forget-me-nots of the angels; and all this is beautiful—all this is enough to make you love Nature—to love and admire the painting of an Infinite Artist. You can admire all Nature in its resplendent rays, and still you can have but little conception of those beauties intensified, of those beauties exalted and rendered still more beautiful; and this is what, in reality, becomes so gorgeous, so pure, and so exalted in the spiritual realms. Of course, at first, you perceive but little change from the earthly

condition. It is as though you had taken a trip and crossed some river, and found the foliage and cultivation the same as that you had just left; but as you march on, then new beauties dawn upon you at every step. And all this is comforting to the one who has passed a life of care, especially when he meets with friends who are awaiting his arrival, and who take him by the hand and draw his attention to the objects which are everywhere visible; and when he discovers that all those who passed before him have left some message upon everything, he experiences a sensation of happiness unknown to the mundane life. Flowers seem to grow in accordance with the people they surround: thus, have not you beheld a man who cares not for labour, surrounded with the weeds and rank vegetation of life; while the man with a pure mind is surrounded by a garden of flowers, as though nature had some strange consciousness of man's presence? In the wilds of America there once grew a certain kind of grass, and without any transplanting, when the wild man was driven from the locality, and the white man came to occupy the country, another kind of vegetation took its place, and the wild vegetation followed the wild man, and another nature, if you like to call it so, sprang up and surrounded the civilised man; so man, in the spirit spheres, is in accordance with his natural state: if he be a wild, uncultivated man he is most in sympathy with things of a kindred character; but if he be a high and exalted man, his surroundings will be congenial to, and be in affinity with, his personal nature. And so there are all varieties of nature: about these you gravitate; to these you tend, as naturally as a stone which is hurled from the earth falls towards its centre; and thus every condition has its affinity. And now, in conclusion, all you have to try and do is to draw from heaven these lessons:—to have a home in accordance with your inner nature, let everyone be endeavouring to march onward, to move upward, to move with progress and advancement, but not with selfish motives; and whilst you lift one hand to the heavens, give your other hand to those who are behind you, to assist them on, break not the chain of sympathetic connection; seek not the eminences of life by another's depression; move on like two children walking hand-in-hand, in sweet innocence and confiding purity. So let your march onward be; not raising yourself by the depression of any, but by attempting to uplift and promote the progress of all.

In replying to interrogatories the lecturer said:—

Nothing can ultimately go backward. Every lesson in nature, every analogy that you can point out is progress. Movement upward, and superior, is ever the law. There may occur temporary retrogressions, but only in appearance. As you stand on the seabeach you witness the waves recede and flow, but still they are component parts of the ocean which continues in movement; and as with the ocean, so is there a continual progress in the unfolding of the earth. And what occurs on earth, occurs also in man. There are apparent retrogressions, but they are only for a time; eventually, the obstacles to progress will be removed, and no soul that is capable of progress but will ultimately be rendered as happy as its nature is capable of being.

In reply to another question the lecturer responded that in the higher plane it is the language of the soul that is uttered; the deeper and unexpected thoughts that are read and comprehended.

In answering a question as to whether women are admitted into the new heaven, as the discourse had referred more directly to man, the lecturer replied:—Assuredly, for without wives there could not be families; without children to love there could be no families complete. If we have spoken of *man* it is not because we have thought him to be superior to woman, but we have used the expression as a generic term.

Then we would invoke the eternal blessings of heaven to be with you, and to elevate your aspirations, so that your minds may be unfolded day by day in some new truth; and that Virtue may form a wreath to crown your brow as you advance on your onward march.

JOTTINGS ON PASSING EVENTS.

AMONG the recent English obituaries, stands prominent the name of David Page, LL.D., F.G.S., the well-known writer on geology. Thirty-five years ago, Dr. Page published anonymously, "The Vestiges of the Natural History of Creation," a work in which, as well as in its "Sequel," the author, with an expansiveness of erudition and clearness of statement seldom matched, propounds, and, culling from every department of physics an irrefragable mass of evidence, supports the theory of evolution. Though at first slandered and stigmatised as infidel, atheist, materialist, &c., Dr. Page has lived to see the doctrine which he may claim to have originated, accepted, in one or other of its forms, by the majority of scientists everywhere, while even the clergy are beginning to view it as included in the category of things "which might have to be believed." Huxley in his *American Addresses* p. 91, declares that, "The whole evidence is in favour of evolution, and there is none against it;" and the respected Bishop of Melbourne, in a recent speech at the Town Hall, makes the very creditable acknowledgment, "I personally believe that the balance of evidence is at present in its favour." Yet this theory has probably done more to upset, or at any rate modify, the theological view of creation and providence than have the most brilliant satires of Voltaire or the "Common Sense" of Thomas Paine.

The ever verdant Mr. Green has come into collision with Mrs. Britten, in Dunedin. Lectures and counter-lectures, replies and responses, appear to have agitated the religious waters of that part. In oratorical ability the combatants are pretty equally matched, so that victory should rest easily on the side of truth. Mr. Green, in a course of addresses, has been levelling some very serious charges against the *morale* of Spiritualism. On Tuesday, the 8th ult., Mrs. Britten, in the Garrison Hall, took occasion to rebut what she called his "cruel and unprovoked slanders," in a lengthy oration which, if one may judge from the reports in the local press, was as crushing as it was eloquent. The following night Mr. Green returned to the charge, but beyond indulging in a little additional vituperation and clap-trap, and exhibiting his special ability to misrepresent, he seems to have accomplished nothing in the way of imperilling the position so ably maintained by the talented lady.

A writer in the *National Reformer* records the following prayer by a Liverpool "evangelist":—"O Lord, these are hard times, and there's a good many people got nought to eat because they've got no bread. There's a good many people out of work, because they've got no work to do. And, O Lord, they tell me that it's all through an old Jew what lives in London. Slay him, O Lord! If I slay him, they'll hang me, but do Thou slay him, O Lord, for they can't hang Thee!"

Our modern fashionable directors of litanies,

"——— College-bred
Well hous'd and fed,"

would repudiate such a prayer as that, and yet it is a strictly biblical prayer, containing sentiments which those same exquisites are content to sing, read, or drone, Sunday after Sunday. It is an invocation which King David, (or the author of the 109th psalm, and hero of the death-bed scene in I. Kings, ii. 5-9.) would have uttered with all the relish and complacency imaginable

DR. TALMAGE.

From American papers I learn that the Rev. T. De Witt Talmage the well-known—perhaps I should say, the notorious—revivalist of Brooklyn, New York, has been arraigned before his Presbytery on seven specific charges of falsehood. How the case will be decided, it is, of course, premature to suppose; but if the serious accusations against the rev. gentleman be sustained, it will be matter for profound regret. It was Dr. Talmage who said that Spiritualism "ruins the body, destroys the physical health, destroys the nervous system, and make

life miserable."* It was Dr. Talmage who said that the triumphs of "religion" will be celebrated by "pealing trumpet, and waving palm, and flapping wing of archangel."† It is Dr. Talmage who calls the Sabbath "a delight," and says that "God intended the fifty-two Sundays of the year to be hung up in a tower;" and who assures us that "there is something in the song of the church to make one think of the elders before the throne." Had these assertions been made on any less authority than that of Dr. Talmage, we might have felt a little sceptical regarding some of them, we might have ventured to entertain a few doubts or to ask a few questions. Perhaps we should have wondered why, if Spiritualism be so pernicious in its influence upon both body and soul, we had not observed some evidences of its disastrous effects. We might have felt a little curious about that archangel with flapping wing, and queried of Paleontology if she knew aught of such a *rara avis*. We might have indulged in a few surmises as to the dimensions of a tower that should hold those fifty-two Sundays, and have asked Dr. Talmage whether God intended hanging up the churches and the parsons too. And, possibly, the query would have arisen whether the church-song, which causes Dr. Talmage to think of the elders before the throne, is ever to be heard anywhere besides in the Brooklyn Tabernacle; and if the said song might not also suggest a train of thought by which the mind would ascend to a contemplation of the four beasts (those remarkable creatures "full of eyes before and behind," having "each of them six wings, and full of eyes within,") beheld by John in apocalyptic vission. There could be no reason why Dr. Talmage should mention the four and twenty elders, to the exclusion of their fellow-courtiers, the beasts. Such infidel quibbles, as the foregoing, might have sprung up, in any ordinary case, but the august authority of Dr. Talmage commanded instant assent; scepticism was set at rest, and doubt had to "fold her tent like the Arabs, and as silently steal away." But, alas! our confidence has been rudely shocked, and our faith in tabernacle preachers nipped in the bud. After all, it seems that Dr. Talmage is but a man, a frail member of a frail humanity, and his assertions are no better than anybody else's. I see that at the close of his sermon on the "Sabbath Question," Dr. Talmage calculates upon going up some day "to join the one hundred and forty and four thousand standing around the throne of Jesus." It is to be hoped that the little band of one gross thousand will acquaint themselves with the Brooklyn proceedings, and thus be prepared to give the doctor a fitting reception when he "goes up." *Forewarned is forearmed.*

The "Fortnightly Review" for March 1st, contains an article on Thomas Paine, by Moncure D. Conway, commenting on the refusal by the city of Philadelphia of a bust of that remarkable reformer who was at one time the most popular man in America. The *odium theologicum* which has gathered about his name having blinded the eyes of the orthodox to his virtues as a patriot, and his services in the attainment of the independence of their country. According to Mr. Conway, Paine was the first man to suggest the independence of America, and he worked for it unswervingly with hand and pen until it was accomplished. It was his subsequent theological writings which lessened his popularity, causing many of his former friends to look coldly upon him, and thus cast a gloom over the latter part of his existence. He, however, died tranquilly, refusing the services of the priesthood whose dogmas he had exposed.

Mr. Henry Kiddle, Superintendent of Public Schools of New York City, has just published a book entitled, "Spiritual Communications," in which he avows himself a Spiritualist and gives his experiences during the past twelve months. Since this event there has been a commotion in the Educational Department, and some feeling exhibited against having a Spiritualist at its head. The board have, however, not yet decided to call for Mr. Kiddle's resignation.

**The Religion of Ghosts*, a sermon by Talmage.

†*The Brightest of Days*, one of Talmage's "Sermons for the Times."

THE CARDIFF CIRCLE.

The following letter from Mr. John Carson of this city, but at present a resident of Brunswick House, Clapham Common, London, to a friend here, will be read with much interest by our readers, not only because of the important character of the manifestations, but because they are attested by a gentleman who for years has been a most consistent Spiritualist, has had great opportunities for observing and investigating the Spiritual phenomena both in Europe and America, and "whose word is his bond," and would be taken as such by all who have the pleasure of knowing him.

Clapham, 9th May, 1879.

Since I last wrote, that I might know what was going on in the way of steamers, I made a run to Scotland, going to Glasgow on a Thursday. I called on A. I. Lilburne, who had a letter written for me offering a steamer on the stocks at Sunderland, she is rather large and draws too much water. I then went on down the side of the river for six miles and saw all the building yards, most of them empty, the others had one or two large Ocean steamers on hand for India and the States. Saturday morning I went by steamer to Greenock so as to see the yards lower down, but it was just the same, at Greenock only one large one nearly finished, the other yards, and at Port Glasgow empty. I stayed till Monday with T. King, when I went on to Dumbarton, where there were three as above, one launched, and none building on speculation, if there had it is not likely they would suit to come up the Yarra. On Tuesday I went on to Edinburgh and Leith, called on Mr. Buchanan, all in the way of learning if there were any boats in the market; they have a fine large one building of steel to sail in August, calling at Melbourne, he wishes me to go out in her. I stayed two nights in the Waverly Temperance Hotel, seeing Mr. and Mrs. Milne, Mrs. Youngar, Mr. and Mrs. Smith, and Mrs. Stoddart, she has had another son, and was not out of her room, he writes me this week, she is now about and all well; he has become a good writing and impressional medium, and through him an immense amount of writings and poems have been given for a painting that Mrs. Smith has on hand, it is one of four she is to do; she paints it under impression, he told me truly that it was beyond description. For three hours she read me the preliminary instructions, and as it was then midnight, had to stop, this being only a small part. Mr. S. usually gets a communication about it daily, and sends them into her; he took me to the hotel each night after twelve; the paintings are not to be sold. Home on the Thursday, left my card with a porter at Galashiels' for Mr. Lynn.

On the following Saturday I went with mother and Betty to Street on a visit to Mr. James Clark, who had lately lost his wife. We were most kindly treated and felt quite at home, I am sure mother and Betty enjoyed the visit, and I think the Clarks were also pleased with us. In reply to one of Mr. Clark's letters, mentioning his loss, I said I had a personal knowledge that our friends were not lost to us nor so far from us as we were apt to suppose. We went on the Sunday (morning and evening) to their meeting; he took me out in the afternoon to see his orchard that he was grafting table fruit on cider ones; I gave him some hints. He called with me on some other "friends," who I found not at all straight-laced. On the Monday, returning from a drive to Wells to see the fine Cathedral, being on the box with him, he referred to what I had said in my letter; we then went into Spiritualism. We went to tea to Mr. W'ms. a son married to a daughter of John Bright, she is a very nice lady, about 28 or 30. The father came in again after tea, and started the subject again by asking me if mesmerism had any connection with Spiritualism, saying that he had at one time much power that way, when we adjourned to his house for supper it was still continued before going to bed. Mr. Clark told me that he had Lloyd Garrison staying with them once, he was one of the leaders in the anti-slavery

movement, and a leading man and Spiritualist in America. Mrs. Wm. asking me if I would let her brother call on me, as he was much interested in the subject; while from her own remarks I had found she knew a good deal of the matter, indeed I think may be a good medium, she has such a pleasant gentle manner.

On the Tuesday we started for Bath, had a good look at it, and next day on to Bristol by 1 p.m., after lunch, went to Clifton and had a look over the docks, etc. Next morning I left for Cardiff at 9.45, mother and Betty to follow at 10 for Salisbury on their way to London. They had a snow storm in the first part of their journey, so got something in the refreshment room, then a cab to the Cathedral. I was on the steamer, crossing the Bristol Channel, where it is only three miles wide, while the blow lasted, so being in the cabin did not feel it. Got to a good comfortable Temperance Hotel near the station of the Great Western by noon. I had two letters from Mrs. Burns to the chairman and medium of the Cardiff Circle. After dinner at 1 o'clock, when I had to take the head of the table, filled with "bagmen," I called on Mr. Rees Lewis, a fine old gentleman of 70, who has taken to the profession of artist the last five years, so as to have some work to do; he received me very kindly, asked me to call on Mr. Sprigg the medium, who would like to bring me back to his house for a sitting in the evening. Mr. Sprigg was not in so I walked on the docks that are fine, and saw a large number of fine ships and steamers, all in for coal, several the size of the "Kerangie," but drawing from 17 to 22 feet. I had a chat with several of the parties about, and was told that most of them were built at Sunderland. Returned to Mr. Spriggs, he went with me to Mr. Lewis's, where I had tea, indeed for the four nights I was in Cardiff. After tea a young gentleman, Mr. Lloyd and wife came and the medium, when Mrs. Lewis and I went up to the seance-room, the cabinet being a little room off it that Mr. Lewis paints in; he did not come up as he had a cold. Soon 8 or 10 forms came out in the room being from a young girl to a man six feet high who held a chain at arms length and tapped it while so held repeatedly on the ceiling. Amongst them my old friend Mrs. Gilbert, who came to the table and took paper and pencil moved back to the curtain, threw up her veil, and in full sight wrote me a kind welcome, letting her veil fall that reached to her waist, she came and laid the paper upon the table. I was then told to go down and see them come down to Mr. Lewis. The gas was lowered in the hall and the parlour, but there was a large fire in the latter; I hadly got down, when "Zion," the tall form walked in after me, he had come out of the inner room, through the room the three other sitters were in, following me down, he went out to the lobby and returned, told us to go into the front room that was filled with pictures, all the figures in which I could see from the light of a street lamp, a full moon unclouded, while the lamps of passing carriages threw an additional light on the forms that came to us; first this tall man, who held out his hand to me and gave me a shake with a power that said he might wrench the hand off if he wished. Going into the passage he closed the door after him, but it was soon opened by a female, this was repeated several times, when Mr. Lloyd was called down to see it also. Observe, the medium was in an inner room about 40 feet from us. Only Zion returned to this room, going through the outer room he turned the gas out in a playful manner. As the medium sits for trance speaking in the forenoons, I was asked to come, when I had a long interesting message from Mrs. Gilbert. Several others came, who were well-known to Mr. Lewis. On the Sunday, Mr. Lewis and a few young men members of the circle took me by rail to a pretty valley about six miles, we walked back, there was a seance in the evening, at which there were ten gentlemen and three ladies present, but the power was not so good, it was rapped out from the cabinet "My dear John," the medium said it was for me, then a beautiful form came to the front of the screen. I asked if it was my mother, when she bowed very low her veil falling out from the body. A man wrote, "I am glad to meet," J. Cobham. For me, he is one of the usual visitors.

BISHOP PERRY AND SPIRITUALISM.

At the Mayday meeting held at Langham Hall, London, Bishop Perry was among the invited, but in place of attending sent the following letter:—

J. Enmore Jones, Esq.

Sir,—Having received, I suppose through the courtesy of the committee, a card for the meeting of Spiritualists and friends at which you are to preside on May-day, I may be permitted to address to you these few following remarks upon the subject, and to request you to read them to the meeting. I observe, from the paper which accompanied the card, that Spiritualists are said to be "in great numbers connected with" all branches of the Church of Christ. I may assume, therefore, that all these acknowledge the authority of the Bible.

"Now the Bible frequently refers to those who in former ages claimed as the Spiritualists of the present day claim, to hold converse with the world of spirits. The Bible does not say whether those persons did actually hold such converse, or were either deceivers or deceived; and therefore I will not venture to pronounce a judgment upon the reality of "Modern Spirit-Power Phenomena." They may, or they may not, be true; as to this, men may differ in opinion. But the Bible does, in several places, express distinctly the judgment of God upon all persons who communicated or pretended to communicate, as Spiritualists do, with the spirits of the dead, or any other beings of the unseen world. I will quote only one passage, from Deuteronomy—chap. xviii., verses 10 to 12.

"'There shall not be found among you any one . . . that useth divination, or is an observer of times, or an enchanter, or a witch, or a charmer, or a *consulter with familiar spirits* or a wizard, or a *necromancer*. For all that do these things are an abomination unto the Lord."

It is probable that many Spiritualists have not observed the strong condemnation which God in this and other similar passages, has pronounced upon those who exhibit this "phenomena;" and I cannot but hope that, when it has been pointed out to them, they will desist from thus exposing themselves to the wrath of the Almighty God. I am, Sir yours faithfully.

CHARLES PERRY.
(Bishop)

Avenue Road Regent's Park, N.W
April 28.

We had given credit to Bishop Perry for possessing more sense than to write such nonsense to a meeting of sensible, thinking men and women. In decided contrast with the above is the following from the Rev. Thomas Colley, also a clergyman of the Church of England:—

Dear Sir,—Absence from home has prevented me from writing earlier in answer to your note, which I found on my return.

With reference to Cor. xii. 10, my experience leads me most strongly to affirm that the age of miracles is certainly not passed as many of the so-called orthodox think, and that the gifts spoken of by St. Paul are by no means lapsed, but would be as common now as in the early Church where Christians in word. were to a larger extent, Christians in deed.

Gifts of healing I have witnessed on several occasions, and long before I knew anything of Spiritualism, in the first days of my clerical life, just after I had left Oxford, in pastoral work and sick visitation, I used to feel a strange and almost irresistible desire to lay hands on the afflicted, and by prayer hope for their recovery.

The enclosed account written and published by me some few years since, may instance a remarkable case of spiritual healing.

Foolish as healing mediumship sometimes appears, it is really no more so than the apostolic account we have of making St. Paul a living rag-screen. See Acts xix. 11, 12. "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

When I say my experience will not let me deny the existence

of miracles, I mean of course what is understood by the word in its close literal signification and not its warped theological meaning, a wonder simply; and not something loosely conceived to be utterly opposed to the laws of nature, since all the astounding marvels and dumfounding miracles I have seen, are not in my mind, contraventions of law, but occurrences which take place in obedience to some higher law; to find out which and study its working, its mode of action, and ascertain the conditions best favouring its fluent operation, is the sole aim I have in my investigations of spiritual phenomena.

As an instance, one of many, of my experiences being parallel with some of the recorded experiences of apostolic times, I send you the enclosed.

With respect to the gift of tongues I may say that I have heard an uneducated, working man, who has never been out of England, speak in Hindostanee and also in Latin; the first with the ease of a native, just as I have heard it spoken in India; the second with classical correctness and no false quantity.

This has been when the person alluded to was in the state called trance, out of which and in his natural condition he could not speak his own language grammatically. Indeed his speech betrayeth him sadly.

I could instance many cases in my experience touching the "discerning of spirits," to show that some have the *open ear*, like Samuel, or *quickened vision* like Elisha at the translation of Elijah, or like Elisha's servant, when his master prayed that the young man's eyes might be opened, and then he saw the mountain full of chariots of fire and horses of fire round about Elisha. So I have known those who had both gifts in frequent operation, and who could be as truly called *seers* as were the prophets of old. (See 1 Sam. ix. 8, 9.; verses quoted at end.) But the subject is too vast; simply I will say relative to the discerning of spirits by eye or ear, called clairvoyance and clairaudience, that in my reading of St. Paul's conversion, I apprehend some of those who were with the apostle on his way to Damascus were suffered momentarily to become clairvoyant, and some clairaudient. For only this view of the mattter can reconcile the apparent discrepancies existing in the two accounts of the same occurrence recorded in Acts ix. 7, and Acts xxii. 9.

Acts ix. 7. "And the men which journeyed with him stood speechless, *hearing a voice* but seeing no man."

Acts xxii. 9. "And they that were with me saw indeed the light and were afraid; but they *heard not the voice* of him that spake to me."

Believe me, Faithfully yours,

THOMAS COLLEY.

Leamington, March 25.

A LETTER FROM MR. WALKER.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—I have yet a few hours to stay on *terra firma*, and what can I do better than have a few minutes chat with the many warm and dear friends I have left behind me in Victoria and the other colonies of these Southern Seas. Sydney, Melbourne and Brisbane will ever be memorable to me, and my heart shall be the monument that records the many deeds of personal kindness I have received from the friends of these places. Neither must I forget New Zealand, and the inland places of Australia, where my gratitude shall ever linger, as the lark loves to hover over her nest of young.

In the cold winters of the Northern zones, the sunny skies and golden sunsets of the "Far West," the heavy snows, from Canadian clouds, and the fragrant orange groves of the Pacific slope, still my thoughts will ever be in Australia—the land of the happiest years of my life.

To those friends to whom I had not the opportunity of saying "Good-bye" I now say it, and may the good angels give us a speedy meeting here on earth again.

I remain, dear Sir,
Yours fraternally,
THOMAS WALKER.

Adelaide, July 16th, 1879.

THE SPIRITUAL OFFERING.

AT Rochester, New York, is published a Magazine under the above title, which does credit to the birthplace of modern Spiritualism. Although it is now entering its fourth volume, the first copies only reached this city in July. The number before us contains articles by W. E. Coleman, J. S. Loveland, Professor Brittan and others well-known in connexion with the Spiritual movement. A history of the rise and progress of Spiritualism in Rochester, by R. D. Jones, a section of which is printed in this number, is interesting; so also are the "Passages from the Record of a Busy Life," by the Hon. Nelson Cross, and two articles on Pre-existence, for and against. The Magazine is of 64 pages, excellently got up on toned paper and contains two illustrations. It is in every respect an excellent family serial and worthy the attention of colonial readers. The Melbourne subscription will be 12s. 6d. per annum and subscribers names may be sent to the office of this paper.

MR. TYERMAN.

MR. TYERMAN has succeeded in creating a stir at Adelaide and drawing out the Dean of that city, who at the end of one of Mr. Tyerman's lectures entered into a discussion with him lasting about an hour. This is reported in the *S. A. Register*, and naturally attracted more attention to the subject. A committee was formed who hired a hall for a month, in which Mr. Tyerman has been actively engaged in the dissemination of Freethought and Spiritualistic ideas to numerous audiences. It is probable he would have labored longer there but for the receipt of a peremptory call from Dunedin, where the local association want him to succeed Mrs. Britten. He arrived here on Sunday and left again on Tuesday, having to commence his New Zealand lectures on the 10th inst. During his stay in Adelaide the press reported him fairly, and in a controversy about Sunday charges, published his letters in defence.

THE TEMPERANCE HALL LECTURES.

PENDING the arrival of a permanent lecturer, the Victorian Association of Spiritualists have rented the large Temperance Hall, in Russell Street, where they intend for the present to utilise the talent within their ranks to fill the platform. Two excellent essays were given on the 13th and 20th ult., by a prominent Spiritualist, and last Sunday Mr. Tyerman gave an admirable lecture on "Immortality." Next Sunday, an essay on "Christianity before the time of Christ," will be given.

A GRAND TRUTH WELL PUT.

WE clip the following from the leading editorial in the last number of *Mind and Matter*. It should be preserved by every true Spiritualist in the land. We know full well that the statements so concisely put by our contemporary are strictly true. Our long experience with the denizens of the spirit-world has attested the fact hundreds of times. When Spiritualists endorse and carry out the views here so tersely expressed, greater spirit power than ever before given will be showered down upon us from the heavens:—

"The success of the Spiritual Movement depends in the highest degree upon the co-operation of the people of earth in the efforts which the advanced spirit-world is making to destroy the errors, from the effects of which inconceivable numbers of the human race are suffering both on earth and in the spirit-life; that this co-operation must follow the route which is illuminated by the light which comes to us from these successful pioneers in the march toward human perfection; that to proceed in harmony in this great movement there is but one course to pursue on the part of those who truly desire its success, and that is to banish from the mind every selfish and unworthy thought, and cast away every consideration that is not consistent with truth, right, and justice."—*R. P. Journal.*

FAREWELL SOIREE TO MR. WALKER.

A social meeting to bid farewell to Mr. Thomas Walker, prior to his departure for England, was held under the auspices of the Victorian Association of Spiritualists, at the Temperance Hall, on Wednesday, July 9th; and, notwithstanding the inclemency of the weather, there were fully 400 persons present. In the absence of the president, the chair was taken by Mr. John Ross, supported by the two vice-presidents and treasurer of the Association; Mr. Walker occupying a seat to the right of the chair.

The proceedings commenced with some music and singing by the members of the choir, assisted by Mr. Leslie; after which Mr. Terry was called upon to speak.

In responding, he said, it was customary on such occasions as these for the remarks to be of an eulogistic character, extolling the virtues of those whom they had met to honour. He (the speaker) was not given to flattery, and anything he might say in reference to Mr. Walker would simply express his honest convictions with regard to him. When some eighteen months since Mr. Walker had corresponded with him about visiting Melbourne, he had been very cautious in his reply, as he had thought it undesirable for the Association to welcome him with a flourish of trumpets before he had proved himself a hero; but from his first advent in Melbourne he had created a favourable impression, and although he might have been excelled in oratorical power, his lectures for versatility, logical acumen, and sound philosophy, had not been surpassed on our platform.

During his career here Mr. Walker had, in one respect, been exceedingly unfortunate. His first course of lectures were brought to an abrupt conclusion to make way for Mrs. Britten, to whom the Society was pledged. On the second occasion we were unable to get a central house for the lectures, and had to retreat to an unpopular and out-of-the-way building; and during the third and last series the action of the government in suppressing our right to charge for admission had been a serious check to us. All these difficulties had however been overcome, and the liberal response of the public to the appeal for voluntary contributions in place of the former fixed charges had proved the sterling interest taken in his lectures, and he was now leaving us in the zenith of his popularity. He had spoken of Mr. Walker in his public capacity, and would now say just a few words about him as an individual. He had been intimately acquainted with him as a friend, and appreciated him for the naturalness of his disposition and the many sterling qualities he possessed. Some of the more staid amongst us might object to his occasional exhuberance, but to the speaker this constituted a peculiar charm, giving distinctiveness and originality to the character. Although he regretted the present loss of Mr. Walker, both publicly and privately, it was doubtless well ordered that it should be so The impression left on the minds of his hearers by the recent lectures would make him doubly popular on his return. However good a speaker might be, it was well at times to have a change, and although in the interim we might not get lecturers equal to Mr. Walker, we should by this appreciate him still more when we again had the opportunity to hear him.

Several songs, duets, &c., were excellently rendered by the choir, and a recitation (by request), entitled "Bingen on the Rhine," by Mr. Walker, who also had the opportunity of displaying his versatility as the schoolmaster, Messrs. Parrant and Weichardt being the boys. This produced considerable merriment, and was encored at the conclusion of the performance.

Mr. Ross rose to add his testimony to that of others as to the esteem in which Mr. Walker was held, both as a lecturer and personal friend. There was one feature in his lectures which rendered them peculiarly attractive and instructive, and which ought not to be passed over. At times, no doubt, they might be somewhat iconoclastic, but as a rule they seemed to be adapted to the tender religious sentiments of those who might feel dissatisfied with the orthodox creeds, but who might be too timid to endure a direct attack upon many things deemed by them to be sacred. Instead of commencing to destroy cherished errors, and thereby arousing feelings of hostility in the minds of the prejudiced, and alarm in those of the timid, the lecturer frequently laid hold of *the true* in all religions; and under an eminently philosophical treatment, a free religion was evolved which carried the sentiments and intellect in harmony along, and errors became eliminated in the process, like weeds from a garden, which were thrown aside only when order and beauty were perceived to be the direct consequences. This it was which made Mr. Walker's lectures so truly spiritual in character, and rendered it now a matter of more than ordinary difficulty to provide a substitute.

An illuminated address was being prepared, to be presented to him, expressing the esteem in which the Association held him, the regret at losing his valued services, and the hope that he would soon return to resume his duties amongst them. It was to be regretted that the artist could not finish the address so as to be available upon that occasion, but they would go through the form of presentation by reading the text. In the absence of the president he would call upon Mr. Bowley, one of the vice-presidents, to perform this duty.

Mr. Bowley said he would have liked to have said a few words, but that previous speakers had anticipated him, and he would not detain them with a long speech; he would read the address prepared, and if they approved of it, present it to Mr. Walker. He thought the lectures of Mr. Walker had done much good, and materially advanced the cause of Spiritualism here. The address he held in his hand was as follows:—

"Melbourne, Victoria.
"July 9th, 1879.

"To Mr. Thomas Walker.

"Dear Sir,—We, the undersigned Officers of the Victorian Association of Spiritualists, in view of your early departure for England, desire to place on record our appreciation of your valuable labours in the cause of Spiritualism and Free Religious Thought in Victoria.

"The large and intellectual audiences who have assembled for a long period to hear the inspired utterances which have fallen from your lips, prove that you have made a distinguished reputation as a public speaker and teacher; whilst the cordial feeling existing between not only the members of our Association, but Freethinkers generally and yourself, testifying their appreciation of you personally.

"Cordially wishing you God-speed, and looking for your early return amongst us, we are, my dear Sir,

"Yours fraternally,

A. Deakin, President;

T. W. Stanford, W. B. Bowley, G. A. Stow, } Vice-presidents;

W. H. Terry, Treasurer;

A. Van Ryn Van Alkemade, Secretary."

The meeting signified its approval by acclamation. At this juncture the president entered the room, and being called upon, spoke in the highest terms of Mr. Walker, both in his public and private capacities; anticipating the best results from his contemplated visit to the old country.

Mr. Ross having announced that refreshments were ready in the ante-room, and that the Hall would be cleared for a dance, to which all were invited, left the chair—a vote of thanks being passed to him on the motion of Mr. Brown. Dancing was kept up till one a.m., when the assemblage dispersed.

In the *Medium* of May 16, appears a letter from Mr. E. Foster, of Preston, who it seems was the first to bring Mr. Thomas Walker out as a public speaker. Mr. Foster has heard of the success of his protege in the colonies, and is naturally gratified thereat. In allusion to the debate between Mr. Walker and Mr. Green, he regrets that no copy of the book has been forwarded to him. We have sent copies to both Mr. Burns and Mr. Harrison for sale, so that he and other English admirers of Mr. Walker may obtain them.

COMMUNICATIONS FROM MRS. GILBERT.

MANY of our readers will remember Mrs. Anne Gilbert, formerly of this city, whose transition to the higher life was recorded in these columns. Towards the close of her earth-life she corresponded with the circle at Cardiff, in Wales (her native town), and took a lively interest in their proceedings. It appears that since her departure she has manifested herself there, and given several communications, copies of which have been sent by Mr. Lewis to Miss Finlason, of Castlemaine, and forwarded to us for publication. On one occasion, it will be seen, that Mr. John Carson was present, and received a hearty greeting from the communicating spirit.

"5 Montgomery Terrace, Sunday, April 6th, 1879." Medium, George Spriggs. In the Trance and unconscious State.

"Good afternoon, Mr. Lewis.

"I avail myself of this opportunity to speak to you again. I love to come, as there seems such old influences—the influences I received at my birth; old associations and scenes have their attractions. I have brought with me this afternoon a very earnest worker in the Divine cause, who was a great worker and lecturer when on earth, in Australia; perhaps you might have heard of his name—Mr. Nayler.*

He expresses his gratitude and sympathy for your circle. He looks upon every circle as a means to assist spirits for the advancement of the cause. He is often with, and impresses our esteemed friend Mr. Tyerman, as there is a great sympathy between them.

"You will be pleased to hear that in Australia the cause is making rapid progress. In many private houses the members of a family sit listening to angel voices. Many of them who sit privately are afraid of the ridicule that may be brought upon them. Looking from our stand-point, Spiritualism in Australia will soon be a great power. I hope they will be careful, and not be too enthusiastic by bringing those to the circle who are not in a fit condition to attend. I shall do all in my power to assist and impress them of the necessity of following out and keeping good conditions.

"Kindly greetings to your circle. I am unable this afternoon to stay any longer.

"ANNE GILBERT."

Wednesday, April 22nd, 1879.

"Good morning, my dear Mr. Lewis.

"I am very pleased to visit you again this morning. and to draw near in the Divine name of Truth. I have just come from those who are now sleeping and taking that rest which nature has so wisely prepared for them. I find it is very pleasant to go and communicate with friends. It is much pleasanter than what I thought it would be when I lived on earth. Yes, I can hardly understand those who will not investigate these great truths. It was a great pleasure to me when on earth, and it proved a source of great happiness to my mind, in passing away. When I awoke in the spirit-world, seeing as I was wrapt up in the *Divine Aura* of love from those whom I had loved on earth, such indescribable pleasure and happiness as is impossible for you to conceive. I seemed to be carried away by some soft music to my dear husband's home; and there to welcome me was my daughter and many old friends whom I had longed to see. Then I stood and viewed my heavenly home, thoughts came to me of those I had left behind, my soul was in raptures with things around. The scented atmosphere, the lovely scenery, the home being so beautiful and transparently white, it engrossed all my attention for the time. I felt lost in wonderment of these grand sights. Pleasing conversations passed between us; congratulations and greetings from friends welcomed me, soliciting me to assist them in their great work of love in emancipating the minds from the slavery of ignorance. Here I was enabled at once to fall in with their views, for it was my greatest pleasure when on earth to disseminate these truths. I have been actively employed visiting circles, trying to impress them of the sacredness and of the necessity of having proper conditions, so that Spiritualism may stand on a higher basis, and that she may stand before the world lustrous and beautiful; because I know our facts are true, and that there is sufficient ground to build up a great and scientific religion that will enlist thoughtful minds and solicit the co-operation of all those minds emancipated from the thraldom of priestcraft and ignorance.

"Looking from our stand-point it looks bright; although the clouds are hovering about, they are only the indication of the gentle showers that fall upon the newly-sown seeds. Tell the circle to be as earnest as possible. The pioneers of this cause will suffer a little. But there is a good time coming, when they will be able to express themselves more freely, and the angel-world will be able to manifest themselves more generally. It is a great pleasure to me to know that you are corresponding with our friends at the distance, It has been through my passing away we are more closely united together—the friends in Australia as well. I wish to see all Spiritualists united together in one great brotherhood, because that unity gives so much more power to the angel-world for them to manifest themselves at the different circles. When this feeling is encouraged and practised, Spiritualists will take greater interest in each other's advancement and progress, and each one will feel more united together in the interest and cause of truth. I am about telling you that I intend sending you messages from Australia. I want to develope the medium so that I may be able to send messages either way, and each to correspond with the other. I want to do this for proof to outsiders. I know the zeal of our friends in Australia *so* to convince outsiders. What a beautiful *test* that would be. I shall come again and give a message to send to our mutual friends in Australia. With kind regards to your circle and to our friends when you write,

"I remain faithfully yours

"ANNE GILBERT."

May 1st, 1879.

"WELCOME, welcome, friends! I am very happy to meet you on this auspicious occasion, in the name of truth and love. I grasp each by the hand, and wish you each success in your undertakings. No greater happiness can you receive than spreading the Divine truths. It brings happiness in this life and in the life beyond—happiness that is indescribable. I am very pleased to meet our dear old friend and worthy representative of our cause in *Australia*. I am as anxious and as earnest in the cause as ever. It is a Divine spark in earth-life; it shines like a little spark in spirit-life, and by the sweet and congenial influences that are brought around you, it expands into a flame. After arriving in the spirit-world, and finding the blessings Spiritualism brought to me by having a knowledge of the life hereafter, it makes me as if I could go and incite all to earnestly investigate and receive these truths.

"I am very pleased our friend and co-worker Mr. Terry is getting so anxious in *observing conditions*. Ask our dear friend Mr. Carson to give our warmest love and friendship to them, and that in all their labour to spread forth the truth, I am with them. Mr. Carson, I am glad to visit my old and native place—a place where I was born and received my early education. I should have liked to have written a longer message last night, but there were such a number who were waiting to manifest themselves, it would have been cruel of me to have taken too much time. After leaving Melbourne for Brisbane it seemed as if my soul was drawn from me, and my mind always reverted back to them. Tell Mr. Carson to remember me kindly to Mr. Terry, Mr. Walker, Miss Finlason, and all the old enquiring friends, with my warmest love and sympathy to them all. I was delighted with the success last night. The time is not far distant when the spirit-friends will be able to manifest themselves more generally. You may look forward soon to a great outpouring and development of these

* I never heard of him before.—R. L.

powers. I need hardly tell you I shall be very pleased when the time comes. With warmest love and friendship to you, Mr. Carson, and all your circle.

"From yours ever faithfully,

"ANNE GILBERT."

MR. WALKER'S FAREWELL LECTURE.

MR. WALKER gave his Farewell Lecture at the Opera House, on Sunday, July 6th, the house being crowded in every part, the Lecture (which we shall publish in our next issue,) was listened to with profound attention, the audience at times being unable to restrain their enthusiasm, and interupting the speaker with applause. An account of the farewell meeting and last public appearance of this popular lecturer appears in another column. The "Aconcagua," was advertised to sail on Saturday, and it was expected that a large number of Mr. W.'s friends and admirers would assemble to see him off, but the unseemly hour subsequently fixed for sailing "viz.: 4 a.m.," prevented anything like a demonstration taking place, he embarked at a late hour on Friday night, between 20 and 30 friends, including the President and Treasurer of the Association accompanying him to the pier, wishing him a hearty good-bye and speedy return. Mr. H. J. Brown escorting him to the vessel which lay about three miles out in the bay. A short farewell letter reached us from Adelaide and is printed in this issue.

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Printed by E. Purton & Co., at their Office, 106 Elizabeth Street Melbourne for the Proprietor, W. H. Terry, and published by him at 84 Russell Street South, Melbourne